the *sukirikionó* would paint half their bodies white and the other half black.

SOCIAL CLASSES

In addition to the dual division, the Terena were separated into four social classes: (1) Chiefs (*unati*), (2) warriors (*shuna'asheti*), (3) commoners (*wahereshane*), and (4) slaves (*kauti*). The chiefly class comprised the moiety chiefs and their relatives. The *unati* were the highest class in rank and were supposed to marry within their own group. As one could marry only within his own moiety this often meant village exogamy to members of this class. On coming of age the sons of the *unati* went through an elaborate puberty ceremony (*tima*) which amounted to initiation into the chiefly class. In historic times the principal part of the ceremony consisted in the boy approaching his father dressed in a light-red blanket which he would take off and substitute for the dark-red blanket worn by his father. Only the sons of the *unati* went through this ceremony. The daughters of the chiefs also went through a puberty ceremony (*iyoti*) much more elaborate than the puberty ceremony of the daughters of common people.

All the living war chiefs and their children and relatives made up the warrior class. Here, again, marriage within the group was demanded. Commoners were free tribesmen who had not acquired status through war or marriage into the two upper classes. Slaves were young women and children captured in raids, or the children of war captives. Slaves performed services for their masters, followed them in war and danced with them during ceremonials. If a slave distinguished himself in war by killing an enemy he could become a free man. It is said that a slave could even become a war chief if he were particularly successful in war. On the other hand, a slave could be sold or killed by his master.

In war, moiety differences were disregarded and the village acted as a unit. Every large village had a war chief (*shuna'asheti*) who held office both in war and peace and was the head of the warrior class. As an individual he had the highest rank in the village and drank first at all ceremonies. He, too, carried a cow's horn trumpet as a symbol of rank. In addition, he wore a jaguar skin shirt and a head band of parrot feathers.

feathers. The war chief had considerable authority over warriors both on war parties and during periods of training. The position of the war chief was not a hereditary one although his son could succeed him. A new chief was always selected from among outstanding warriors on the basis of merit—he had to have killed at least one enemy and to have otherwise distinguished himself as a leader and a man of courage.

The ceremony during which a new war chief was chosen was a serious and solemn occasion. The moiety chiefs called all the men of the village together and extolled the merits of the candidate for war chieftainship. The men-in-council would then signify their assent. After the selection was made, a slave would fill and light a clay pipe and offer it to the old war chief, who, owing to age, illness, or wounds, no longer wished to go to war. After taking a few puffs the old war chief would kneel on one knee before the candidate and offer him the pipe saying, "I am now being relieved of the responsibilities of leadership and hope that you will carry on my task with success." He would then rise, take off his jaguar skin shirt and offer it to the new chief as a symbol of his new status. The new war chief would accept it often with tears in his eyes, as he knew that he must now be in the forefront of all battles and that his life was in great danger.

While in the Chaco the Terena carried on warfare for captives, horses, cattle, sheep, and other loot. During large raids many villages combined, the ablest war chief being selected to lead the war party. The moiety chiefs fought with the tribesmen but not in the front rank; this position was reserved for men who had committed some criminal act, and if they succeeded in killing an enemy they were considered free men. Fighting was carried on with a bow and arrows pointed with deer antler, often poisoned and feathered with vulture feathers; the javelin which in historic times had an iron head; and a heavy wooden sword.

From what has been said we get a general picture of Terena social organization during the time the Terena were living in the Chaco. That they were village-dwelling agriculturists appears to be corroborated by the accounts of Sānchez Labrador. How much this village life was modified by the introduction of the horse is not quite so clear. From statements made by the Terena it seems